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The Honest

INFORMER

OR

TOM-TELL-TROTH'S
OBSERVATIONS.

UPON

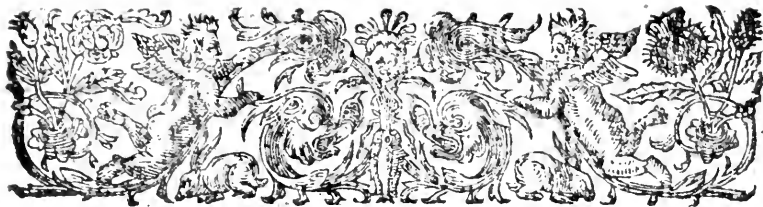
Abuses of Government.

Directed to His M A I E S T Y by way of an
humble Advertisement, wherein it may easily ap-
peare that amongst other things, the chiefest
cause of these Civill Combuſtions now at home,
proceeds from the neglect of making
Juſt Warre abroad.

Which may very well ſerve for the Inſtruction and
conſideration both of the *Militant* and *Malignant* Party.



Printed in the Yeare 1642.



TOM-TELL-TROT H

OR,

A FREE DISCOURSE TO VCH

ing the murmurs of the Times, Directed to His

MAIESTIE,

by way of humble Advertisment.

Since they that have the honour to appertaine unto you, have neither the courage nor the conscience to acquaint you with the fearful discontents of the times, but suffer you to lose your peoples heart so slightly, as if they were not worth the keeping, I a poore unknowne Subject, who never had the happinesse to come neere Your Majesty but in the throng, nor to take any other Oath in your service then that of Allegiance, have adventured upon so much forwardnesse at this time of need, when all places are indeed voyd (which covetousnesse and huge ambition seemes to fill) as to thrust my selfe into the best Office about you, better then either President of the Councell, or Earle Marshall of *England*, though much more have discontinued *viz.* The Noble Office of telling Truth, wherein if boldnesse makes me forfeit my discretion, my Loyalty I hope will begge my pardon, and the rather, because perswade my selfe I am not altogether without warrant for what I doe. For it was my duty not long since to take notice of two Proclamations come out in Your Majesties name against inordinate talking, wherein it is Your Majesties Gracious pleasure to make all Your loving Subjects, of what condition soever Instruments of State, by giving them not a bare voluntary power, but a *Subpana* charge and Commission, to informe against all those they shall heare at any time to offend in kinde.

Now Your Majesty^{and} know that I am one of the greatest company keepers in this Towne, and therefore cannot but be guilty of hearing of many things, that I am bound to reveale in obedience to Your Royall Command, which is the duty I propose to my selfe at this time. The misery is, I know not where to begin nor whom to accuse in particular of so generall a crime, for I vow to God and Your Majesty, that I can come into no company or meeting, but I find their predominant humours to be talking of the Wars or Christendome, the honour of their Country, and such like Treason, and would to God they would stop their mouthes there and prophane no more the things that are above them; but such is the rage and folly of their tongues, as they spare not Your Maiesties sacred person, yea (I have horror to speake it) to descant on Your Royall stile is now their common pastime. That you are our true and lawfull King, there is none so devillishly affected as to deny, but some there are that finde such fault with Your Maiesties Government, as they wish *Queene Elizabeth* were alive againe, who (they say) would never have suffered the Enemies of her Religion to have unballanced Christendome as they have done within these few years.

They make a mock of the word great *Brittain*, and offer to prove that it is a great estate lesse then little *England* was wont to be, lesse in reputation, lesse in strength, lesse in riches, lesse in all manner of vertues; and whatsoever else is required to make a State great and happy.

They wonder that you will call your selfe a King of *France*, and suffer Your self Subjects there to be ruined. For *Ireland*, they say you content your selfe with the Name, and let others receive the profits.

As for the glorious Title (*Defender of the faith*) which was wont to be a point of controversie betweene us and *Rome*, they say flatly, that Your faithfull Subjects have more cause to question it now then the Papist, for they were never better defended in their lives, witnesse the Iudges privie Instructions, the Pursivants open prohibitions, and the *Spanish* Embassadors, more than Parliament Protections.

Lastly that you are head of the Church they dare not doubt; but of what Church they would gladly know, the Triumphant they say it cannot be, because there are so many Corruptions and vexations in it, and how farre it is from being the Church militant, they call Heaven and Earth to witnesse, Therefore they conclude it must ther be the Church Dormant or none, and to say truth, we are the securest sinners in the world.

These are the things that have most readily offered themselves to my remembrance because they follow one another in a kinde of order. But if I would report the disorderly and extravagant speeches, I have heard of this nature, I must bee line to racke my memory, and I feare Your Maiesties patience, yet rather than I will leave the least shadow of suspicion upon my plaine dealing, by seeming to curtall in the performance of so necessary a duty, I will venture to adde a few.

They that take the affaires of Your Children abroad into consideration, not able to discern the Compassion of your bowels, but judging things by the exterior

exterior of your Actions, will hardly be perswaded that, you are their Father, because they see the lamentable estate whereto you suffer them to be reduced, comes nearer to destruction, then the nature of fatherly correction. They are not ignorant, that your Maiestie hath made as if you would do something for them, but they know the course you have taken hath bin more forwall then effectuell, more chargeable then honourable, & are of opinion, that Your Embassadors have not negotiated as they ought, or else have met with very ill masters of Requests abroad, since they have not bin able all this while to get their petitions answered.

The very Papists themselves (Sir) repine at the Errors of Your government, and say that the paines and money Your Maiestie hath consumed of late in your unprofitable Treaties, might have been farre better employed in redeeming your mothers soule out of Purgatory, than to get the enemy out of Your Childrens Country, other Engins might have beene found a great deale more proper. In the meane time they doe not only build, but fortifie their pernicious hopes upon your Maiesties patience, for seeing how easily you have tollerated all things abroad, they doubt not ere long but they shall have also tolleration at home.

Our godliest Preachers doe already pray against that evill day with so much earnestnesse as if it were at hand, and though there be order given they shall preach nothing but Court Divinity, yet a man may easily perceive by the very choyce of their Texts and the Teares in their eyes, that if they durst they would speake their Consciences.

The perpetuall walkers in *Pavls*, doe now despaire ever to see their materiall Church ever repaired, since the spirituall and more worthy is suffered to goe to rack, and some of them not daring to meddle with matters of State because they are monied men, thinketh it their safest course to talke of nothing but Ecclesiasticall matters wherein they all agree, that your Maiestie hath pull'd downe the Church more with your proceedings, then you have edified it with your writings.

In your Maiesties owne Tavernes, for one health thats begun to your selfe, there be tenne drunke to the Prince, your forraigne Children, and when the Wine is in their heads, Lord have mercy on their tongues. Even in the very gaming Ordinaries where men have scarce leasure to say grace, yet they take a time to censure your Maiesties Actions, and that in their old Schoole tearmes (they say) that you have lost the fairest game at maww that ever King had, for want of making the best advantage of the five finger, and playing your other helps in time. That your owne Card-holders play booty and give the signe out of your hand, that he you play withall, is the greatest Cheater in the world. In fine, there is no way to recover your losses and Vindicate your honour, but by fighting with him that hath Cozened you, at which honest downe-right play, you will bee hard enough for him withall his tricks.

I cannot forget how I have seene some, when they have lost their money, fall a cursing and swearing for the losse of *Prague* and the *Palasinate*, as if all the cor of their hearts lay there, And tell them of your *Majesties Proclamation*, answer in a Chafe, you must give loofers leave to speake.

The Marchants and Tradersmen, I nor no man else can accuse of being sensible of any thing but what touches their own profit, all I find in them is, they are exceedingly jealous, the Court will shortly put down the exchange, and apprehend, because one of their own occupation is made Treasurer, that therefore all things thence forward must be bought and sold there.

The Lawyers feele not so much offended that your Majesty hath removed the Garland of their profession, by putting the great Seal into the hands of a Churchman, as that you do not relieve your poore distressed children according to the equity of their cause, who (they say) have been wrongfully cured, and that therefore you ought to grant them a writ of forceable Reentree, which under correction they conceive may better be executed by the Generall of our Army, then the Sheriffe of a County.

[They that fly higher, and fix their speculations upon the Ministers of the Court, do apparantly perceive, that the *Count Gondamor* hath taught some of your active Ministers to juggle, and to make them passively capable of his own conjuring, and that by the penetrating faculty of a golden *Indian Demon*, he hath at his command; he is Master of your Cabinet without a key, and knowes your secrets before the greatest part and most faithfull of your Councell, and which is worse, they say that your Majesty knowes it, and therefore suspect, your selfe is brib'd against your selfe, otherwise they do not think the Devill himselfe could so abuse the times we live in, as to make things passe in that fashion they do, contrary to all sence of conscience, and reason of State.

Behold (sir) the second part of *Vox populi*, by so much the more like it selfe then the first, by how much it comes short of it in wit and discretion, for although the second cogitations are alwayes held the best yet we see the common people for the most part when they give themselves to talking; proceed from bad to worse, and run Counter-tenor every time more foolishly then other, the reason is because they never thinke before they speake, but rashly vent whatsoever gets into their fancies, be it true, false, or probable, good, bad, or indifferent, Never thelesse by these overflowings of their mouthes, your Majesty may do well to guesse at the abundance of their heart.

And my Lords of your Councell (if they please) may make use of their folly without disparaging of their own wisdomes, which (if it bee lawfull for me to confesse, the truth) is the principall thing I ayme at. For it could never sinke into my beleife, that your Majesty was moved to publish these new kind of Proclamations only to intrap your Subjects, and to bring them to the block of punishment, but only out of a polit que designe to sound their greifes, and to make their complaints serve for so many directions to amendement, according to which perswasion I have thought it sufficient to set down the bare discourse, without troubling your Majesty with their persons; for if all that are infected with this kind of Kings-evil should be brought before you, I feare both your Majesty and our Chirurgeons would be quickly weary with touching them. I will rather pray heaven to give your Majesty the vertue of curing all evils, with as much ease as our own heart desires; And though perhaps I cannot end better then with I

ing Amen to so good a prayer, yet now that I have begunne to speake to my Lord the King, let him not be offended with me if I presume a little further, and offer as but a few of my own conceptions by way of humble Remonstrance, not that I can hope (he never others have speld) to come from an informer to be a Councellour, but because I beleeve there are some things worthy your Majesties consideration, that are fitter for an honest man to present, then a great man to conceale.

The great Spectators of your Majesties wisdom, whose daily exercise is to multiply the Object, in the Artificiall glasses of fraud and flattery, are so distracted with the infinite faces of the Counters, as they cannot discern the blemishes of the true, but we that know neither the benefite nor use of such Court Perspectives, and have no other way to understand your Majesty then by your works, do (to our great greife) perceive a number of defects that cover the glory of your Raigne as in a cloud, and much allay the reverence due to the other excellencies of your Person. For my own part I cannot see them and think it enough to murmur as others do, but must shew my selfe so affectionate to my Prince and Countrey, as to advise your Majesty of them, which I promise to do with as much humility as the matter will beare.

The Generall Currant of discontent that runnes with such a seditious noyse over the whole Kingdome, though (thanks be to God) hath made no open breach upon your peoples disobedience, yet certainly hath ever weakened their affections, which have been ever-held dangerous, and of so neere Neighbourhood, as commonly there is no way to prevent the one without remedying the other.

The Sources from whence it riseth are two, disorder at home and dishonour abroad. For the first I must confesse, I am not so well read in the late booke of Patents, as that I can make any long discourse upon that Subject, and therefore will leave it to the lower House of Parliament, which is the true Christall Fountaine that will not only present to your Majesties view (as in a mirrour) all the foule spots of the Common-weale, but serve you at the same time with water to wash them out.

But for the other which toucheth more to the quicke all generous Spirits, and to excels in matters of complaint (as till it receive redresse) all other clamors ought to hold their peace, I dare pretend to know as much of it as any other, and perhaps more then comes to the share of a private Gentleman to know. It having been of late I know not by what Inclination of my *Genius*, not only the chosen fruit of my outward observation, but the very nourishment of my sad and solitary thoughts. If then your Majesty will give me leave to execute my melancholly office of telling truth, and freely advertise you what this grand grievance is, that cries so loud for reparation in all voyces and all hearts. It is a just incensment of the decay of our Countreys honour, a trade wherein we were wont to out-buy all our Neighbours and make the great Ingrosser of the *West-Indies* himselfe Bankrupt. But since your Majesty came to be our Sovereign, least we should be too proud or so great an addition, it seemes the hand of Heaven hath thought good to carbe our felicitie in this point. For we have lived to see that stocke of foraign Reputation,

putation; which that great Queene your Predecessor left us, quite vanished and brought to nothing; And for acquiring of new it is a thing so long since grown out of use, as that it may very well be ranked amongst those other inventions we have lost through the iniquitie of the times.

The old compasse of Honour is quite forgotten, and our Pylots now a dayes have no other course then that of their own fortunes, according to which they tack and untack all publike affaires. No marvel then if we see the good y^e vessel of state misguided, and shamefully exposed to all manner of dangers, sometimes by being runne a ground upon the sands of shallow and uncertaine policie, but most of all by being kept at Anchor (full as it is of fleakes and rotten ribbs) in the deepe Gulfe of security, where it takes in more matter of ruine and corruption in six Monethes, then can be pumpt out againe in seven yeares. Nor can our Statefmen excuse their negligence hereafter, with saying the wind did not serve, for never did Heaven blow more favourably to our advantage then it hath done of late, had we the grace to have fitted our sailes to the fairenesse of the occasion, but there hath not been known what *Remora* hath hung a long time upon this unfortunate state, and still continues o^r that prodigious force, as for ought I see, unlesse God of his mercy put to his helping hand, it will rather stick us then suffer us to go forward in any course, that tends to our prosperitie. In the meane time, our adversaries have Sea-rome enough, and all is fish that comes to their nets. It seemes they have forbidden us under paine of their high displeasure to deale any more in matters of worth, and reserving to themselves the rich prizes and triumphs of the time, have thought it sufficient to sheare our sheepe, and fetch home spices to make gingerbread.

Not so much, but the very Pedlars in the Low-Countries, whom we our selves set up for our own use, are now become our Masters in the East-Indies, and thinke themselves our fellowes in any ground o^f Christendom.

These things are the more irkesome to us, by reason we did least expect them at your Majesties hands, for who would have thought, we should have lost, but infinitely gained by changing the more weaker Sex into the more noble, to be our Commander, and having withall to boot the onely Nation in the World that could compare with us in valour to be our fellow Souldiers; but the event shewes we are in nothing more miserable then in that we had so much reason to thinke ourselves happy. For now we see, how contrary to our hopes all things have succeeded, and how vilely we have suffred our brave possibilities to passe away one after another as in a dreame, our greatest comforts are changed into equall despair, and our most reputed blessings into most apparent curses.

Of all the blessings that descend from Heaven to Earth, there is none to be received with more praise and thankfulness then that of peace; but a man may have much of his fathers blessing; and I feare we have too much cause to complain of our Majesties unlimited peace, the excess whereof hath long since turned us into vice, and health into sickness, as long as other Princes kept themselves within their devoire, and followed your great example, it was a thing rather to be looked on, then any way reproached, that your Majesty was known by the name

name of *King of Peace* through Christendome; but now that both our sworn Enemies and forsworne friends have taken up armes with one consent, and as it were to defame your Majesties goodnesse by enterprizing upon your neereft and dearest interest in forraigne parts. Now that there is question of Gods glory as well as your own, and that the cause of both your Children lye equally a bleeding: Now (I say) to continue still the same, and still unmoved, as though you were no King of this World, but stood already possessed of the Kingdome of Heaven, by vertue of *Beati Pacifici*; this certainly is such a strange peece of supererogation, as will seeme to astonish this present age, and that to come, but deserve well of neither; It will rather bring in doubt your former merit, and make us suspect your peaceable disposition all the while, hath not proceeded so much out of Christian piety and love of Justice, as out of meere impotency and love of ease.

Pardon me, O King, if I speake unto you in a language you are not accustomed to heare; It is a part of your Supremacy not to have your darling sinne laid open, as my Lords the Bishops do very well observe, but its now no longer time to blanch and palliate that which all the World sees, for though I feare it lyes still in your bosome, yet the blasing Starre was not more spectable in our Horizon, nor gave the people more occasion of talke; Heaven grant it may not be the cause of more mischief, then the other was a signe of. It is in your Majesties power to take away our feare and danger both at once, if you will at length know but your own strength, and take a resolution worthy of your selfe.

There are two faire occasions that come as it were a wooing to your Majesty at this time, the least of which deserves the honour and good fortune of your Miden-armes, so just and so religious in all humane and divine respects, as I dare say, if the noble Army of Martyrs were sent down upon Earth to make their fortunes anew, they would choose no other quarrell to dye in, nor hope for a surer way to recover againe their Crowne of glory. The one is to reestablish your own Children in *Germany*, the other to preserve Gods Children in *France*, both of which workes are so universally desired, and so conformable to Christian faith and good manners, as I doubt not but they have long since passed the presse of your conscience, though I know not by what indirect meanes they are not suffered to come forth in publique view. I shall not need to ripp up these questions of state from the beginning, and vex your Majesty with proving to you particularly that which is best known to your self, yet because I see nothing done, I must needs say somewhat.

First, For the unfortunate Princes your Children, though they may perhaps have committed a fault, for which your Majesty in your singular wisdom thought good to make them drink of affliction, either to purge them of ill Counsell, or happily to quench in them betimes the dangerous thirst of ambition which not content with *Rhine & Danuby*, might afterwards attempt the Ocean yet to let them drink still, and so deepe in the cuppe of affliction, as not to be able to stand upon their legs, but reele up and down without hope of recovery.

to the scorne and opprobry of all the Nations of the Earth.

Hac ratione potes justus fortasse videri

at tam crudelis, non potes esse Pater.

But some will say, your Majesty hath oft advised them to return to themselves, and (which is more) you sent one lately of purpose to lead them home; but alas! in their case how vain is all comfort without hands, and how ill have all these your promising endeavours sped? The guide you sent, (as expert as he made himselfe in the Enemies wayes,) is come short of his undertakings, and in stead of giving end to the Princes miseries, hath onely lighted upon a handsome trick to cover his own shame: had fortune so miraculously blest his confidence, as that he had performed this *Herculean* labour without a Lyons skin, he would have shamed all wise men for ever, who before he went, gave him for another lost Embassadour. It could never appeare to them in the least forme of likelihood (saving the credit due to *Gondamores* complement,) that the Spanish Councell of Warre would be at the charge of getting a Countrey by force of arms, that they meant afterwards to restore at the kissing of a hand. They are known to be a people so circumspect and advised in all they doe, as they never resolve upon the present, without consulting upon the future, but make the reasons of both their equall warrants. And therefore, if they have made keeping of words in matters of this nature, they would questionlesse have judged it more convenient to have taken your Majesties word for *Bohemia*, then given theirs for the *Palatinate*; which before they could surrender, they were first obliged to conquer, and consequently undertake a new VVarre to no purpose; but seeing they could not trust your Majesty in so apparant a congruity, it is not to be wondred at, that they have deceived you; but that they had the meanes so to doe. For not onely the Prophet *Baal*; but every *Balams* Assc might easily foresee, that your Majesties crudelity was in the high way to perdition, and could not but bring you where the Spaniard would have you; who (how he useth them that are at his mercy;) I am sorry, your Majesty is now to learne from so curst a Schoole-master himselfe, who will make no scruple to whip you and your Children with your own rods of Iron though he feignedly promised you to use them against the Turks; and then it will be too late to wish you had beleev'd *Cassandra*, the voyce of your loving Parliament, who hearing of it made a start out of their owne businesse, and could not be at quiet till they had intreated your Majesty to consider how dangerous a gift it was, and how fit to be revoked. But your answer was you had passed your word to the Spanish Embassadour and could not breake it, as if you were the onely unfortunate Prince in the world, that was tied to be faithfull to your own prejudice. Had your Ministers in the Court of *Spaine* surreptitiously obtained a grant of that King of like importance, his Catholique Majesty would have been glad of good an occasion to render it of no effect, and without standing upon such gentle hints of honour; or framing to himselfe; I know not what *Chimeras* of jealousy between his owne absolute power, and his peoples humble desire, would have been before from expecting his Parliaments opposition, as rather would have given em charge underhand to have made it, and by that means recalled his benefit and reserved his thanks. But if your Majesty had made use of these impediments, there might perhaps some inconveniency have ensued, for then it is to be feared, the Spa-

nish Embassadour would have been discouraged for ever asking such unreasonable things againe, the onely hope whereof makes him flatter the State, and tell your Majesty many a pleasant tale. Wee are not yet willing to bee undeceived, for if wee were, wee should not need to stay till wee see the Mountaines that wee are promised out of *Spaine* to vanish into smoke. The poore Pallatinate shewes us sufficiently what wee are to looke for from the Spaniard, who if he were to give us shortly so much of his owne as is imagined, would never keepe from us so gripingly that which is ours. But I cry the Spaniard mercy, it is not hee good man, but the revengefull Emperour who doth us this wrong, as if the Emperour without him could wrong a mouse, or durst shew himselfe refractory to the least tittle of his knowne will, we may as well suppose the Sea turbulent without wind, or the lower sheapeares to move without the *Primum mobile*. I grant we see the Spanish forces and designs turned another way, but so as they may involve with a powerfull and secret vvind the rapture of the Pallatinate and all the skirts about it, vvithout vvith the Emperour vvould be as quiet a lump of Majesty as vve could vvish him, and his Commissary the Duke of *Bavaria*, did nothing but vvhat became him. It is the Catholique usurper that sets them both a vvorke, and playes least in sight himselfe: Betveen them, they hold fast your Childrens Patrimony, and play vvith your Majesty, as men do vvith little Children at handy dandy, vvith which hand vvill you have, vvhen they are disposed to keepe any thing from them; or as tvvo that having joyned in a theft together, he that tooke it, sayes he hath it not, and he that hath it, saith he tooke it not, vvith which is a mockery more insufferable then the maine injury, and ought to provoke your Majesty to the highest straine of indignation. For if you persist in your obdurate patience, and take still for payment all the artifices their false dealing can coyne; vve shall be tempted, shrowdly tempted, to beleve the author of all lies, vvho to iustifie the King of *Spaine* and the other Princes of their religion, doe constantly give out, that your Majesty is sure to have the *Pallatinate* by treaty, and that you pretend the contrary, onely to dravv monney from the Parliament, out of vvith which opinions (if it be once suffered to take root) may growv a great deale of poyson, and fall upon your Majestie as a just judgement of God, vvho because you vvould vvilfully trust your Enemies to your hurt, may now see your selfe so unhappy as not to bee beleved by your own Subjects for your good. But I hope God vvill avert so great a disaster, and give your Majesty the grace to discover and destroy at the same instant this malicious Invention, vvith which may be easily done (if vvithout delayes and reservations) you vvill uovv really and Royally ingage your selfe in this righteous Warre, nor let the scarcity of mony any whit discomfit or discourage you; for your Majesty knowes not what a secret Treasure lyes hid in your peoples hearts, which on so good an occasion as this, will be brought forth and layd at your Majesties feet in greater heapes then the World imagined. Your faithfull Parliament hath already made you aliberall offer of our lives and fortunes, and every good *Englishman* hath long since confirmed it in his particular devotion. It wholly depends upon your Majesties wisedome to make right use of so great a gift, for therein consisteth all the danger and difficulty.

The fundamentall Engines of War every one knows are two. Men and money.

and would to God your Majesties Dominions were aswell stored with the one, as they are with the other, Then should we not prostitute our selves (as we doe, to the great whore-matter of *Babylon*, and for a few clods of his Earth give up the honour of our Countrey, and violate the honour we owe to Religion. But his knowledge of our wants makes him presume upon our easinesse, and allures us to this base and impious Adultery, though I verily beleieve in this present he and his Bawdes will be much deceived; for if You and your States now assembled together will tie the holy Knot of union, and make a firme Covenant each with other, we shall not need to goe so neere Hell for gold as the *Spanish-Mines*, or if we doe, we will take a course to have it without the helpe of the Divell. Wee shall be able well enough to supply your Majesty for the businesse in hand out of that wherewith Almighty God hath blessed us, onely I must advertise your Majesty that we expect to see an Army raysed aswell as Subsidies; For if we be at the charge of maintaining Warre, It is reason we should partake of the honour and benefit of it, especially how hardly we can spare money, and how easily men. There are many thousands of your Majesties able and proper fellows that lye languishing and ready to rebell for want of imployment, And I hope none will deny that Englishmen can earne their wages at this worke aswell as any other Nation. Sure I am it is to be found in every good History, that forraigne Princes upon a day of Battell, have thought it none of their worst stratagems to clad a great part of their Souldiers in English Cassocks to make themselves more terrible to the Enemy.

Count Mansfield is a gallant man, and deserves not onely to be well paid, but highly rewarded for the good service he hath done your Majesty in that Countrey, where had he not arrived when he did, those few all worthy Countrymen of ours, that would not go away before they saw the last danger come, had beene miserably sacrificed to the Spaniards Butchery, which would have made a great part of us have worne blacke in *England* a great while, but nothing would have lasted blacke so long as the story of it, which when Posterity came to read, they would certainly have blurred that part of your Kaigue with teares: but as he came thither by an Accident, so for ought we know, he may goe away with another. And therefore it were fit to provide more certaine Souldiers for so certaine a Warre, For as my Lord *Digby* did very well towards the end of his Narration-observe *Count Mansfields* Army did not consist of such as have their wives Children and friends dwelling in the Pallatinate, but of such to whom all places are alike, so they may be set a worke, and upon whom there can be no other tie then precise pay. How much better were it then for your Majesty to satisfie the Generall desire, and send over an Army of good English, who you may be sure will neither change party nor spoile the Countrey, but stedfastly adhere as much out of affection as obligation to the cause and persons of your Children. Besides, if your Majesty will take the thing aright, we do not contribute to this Warre so much to regaine the Pallatinate, as to cleeme the Credit of the Nation, which all the money in the Kingdome is not able to doe without Action.

There are (as I have heard) two reasons, to oppose this resolution. The odds of the Charge, the other the difficulty of getting thither,

To the first I Answer briefly, that in matters of Warre the best is ever cheapest and the shortest the best, I meane not the shortest beginning, but the shortest ending. And for the other it is to be presumed, that when your Majesty shall make this Warre Royall by taking it upon your selfe, you will not for your owne Greatnesse sake be seene to send any Forces, but such as shall be able to make their way, at least they may have Commissions to take up lodgings by the way for those that shall come after. And so though they come short of their journeyes end, they may happily make an end of that they goe for, the sooner. In plaine rearmes (Sir) the Palatinate is ill seated for us to make VVarre in, it being both remote from the Sea, and surrounded on all sides with our Enemies, whom the Pope hath tyed together like *Sampsons* Foxes tails; to set these our parts of Christendome on fire; for which purpose they call themselves the Catholique league, and have the Catholique King for their head, who sticks close to them in all adventures, whereas your Majesty for what crime, I know not, hath long since beheaded the poore Protestant vnion, and left it as a body without a soule, yet it is not so dead and buried, but that there is hope it will rise againe at the first sound of your Majesties Trumpet, and joyfully receive from your better resolutions, a second and more durable life.

Of all the parts belonging to it, the easiest to be resuscitated and most usefull for the present businesse, are the united Provinces of the Low-Countries, as being the strongest and neereſt to the head, during this time of dissolution. They have been faine to doe the Office of the Breast to give your Children suck, but are indeed the Arms, and would ere this have carried them into their own Country, had they not had their handsfull of the common Enemy at home. If then your Majestie desires the Spaniards foot out of the *Palatinate*, the speediest course will be to give the *Hollanders* your helping hand in *Flanders*, or if your secret Alliance with *Spain*, will not beare such an immediate act of Hostility from your selfe, you may for Ceremonies sake let the Prince your sonne in Law have an Army to dispose of as he shall see cause, alwayes provided that you Counsell him underhand to his best advantage, so shall the *Spaniard* be paid in his own Coyne and our Princes restored to their own possessions, whereas if you confine the Actions to the bare *Palatinate*, and content your selfe with the Doves innocency, and that you see the Enemy as wise as a thousand Serpents, it will never have an end but draw it selfe into such a Circle of continuall trouble, as we may looke to see a dozen yeares hence, two such Armies keeping one another at a Bay in the *Palatinate*, as they doe now in the *Low-Countries*. I will not shew so little respect to your Majesties judgement, as to talke any longer in so cleare a Case, but will here conclude my reasons with my prayers, humbly beseeching your Majesty to doe your selfe and Christendome right in these great affaires, and let it be no longer said that the Spaniard hath more wit then the English Eye-sight; or that the King of *Spaines* Cousen Germanes removed, are neerer of Kin to him, then your Majesties own Children are to you. It remaine now that I speak a word or two in the behalf of Gods Children our Brethren in *France*, against whom the Firebrands of Hell have kindled a persecution without al earthly matter, it being the Heavenly cause of Religion and no other for which they

are made to suffer, wherein your Majesty and the States have as much Interest as it is possible for a man to have when his Neighbours house is on fire; indeed so much as would ill become a private man to put you in mind of at any time but this, when it seems a dead sleep had possessed all the Land. The vigilant Parliament hath layen Sentinell pardiie and discovered the Enemies approaches but cannot be heard. The Watchmen of your Pallace that stand in high places, though they cannot but see the danger, yet dare they not give the Alarm for fear of disquieting your Majesty: Lastly, and worst of all, the Churchmen who are the Seers of *Israel*, and ought to descry from the holy place the *Philistims* and their plots, are they that doe most of all connive at the stupidity of the time, all of them alleaging for excuse of their weaknesse, the strong opinion that they have of your Majesties abienesse; for (say they) it is in vain either to advertise or advise your Majesty of any thing touching Government, because they are assured you know as much of it as mortall man can comprehend, and for my part I think a great deal more, otherwise it could not bee, that your proceedings should so vary as they do from the whole current of humane discourse.

I grant that all wise Princes have reserved to themselves certaine cases of State, which the Politick People call *Arcana Imperii*, and wee should be to injurious to your Majesties Power and Wildom if we should grudge you thelike Priviledge; But alas, we that have reasonable souls and cannot but use them in so apparent a matter, do find a great deal of difference between your Majesty and other Princes in this point. For though they have locked up in their breasts their incommunicable purposes, and so work upon divers occasions, as that the effects have been seene to come abroad before the cause could be known, yet at last it came to be evident, that those their secret designs ever tended to the publike good, and the instrumentall means were such *Heteroclitas* as did transcend and not overthrow common reason, whereas your Majesties Courtes are not only inscrutable, but *Diametrically* opposite to poore mens understanding, and so far from giving us any hope of good effects hereafter, as they doe fulfill the utmost of our feares, in so much as wee have no way left to put our selves out of Astonishment, and preserve your Majesties Wisdome blamelesse, but by strengly believing, that whereas all other Princes have liberty to governe themselves according to the Rule of Worldly policie, your Majesties hands are tyed from using such outward meanes and advantages by the coercive power of secret Revelation. And so *David*, who was a King after Gods own heart, might not for all that build God an House or Temple, because hee had his hands in blood, so happily your Majesty may not be suffered to doe any thing for the Church of God, because you have likewise your hands defiled with blood; for how can they be otherwise, being claspt so straightly as they are with them that are red with the blood of Saints. One that knows the sweetnesse of Your Majesties nature, and hath seen with what Clemency and Mercy you have swayed the Scepter, would think it little lesse then blasphemy, to accuse you of any thing that is bloudie, but God judges not like man, and who can hinder the eternall from calling your Majesty to account for all the Rackage hath beene done in the Church of God of late, since you are his Lievtuant of greatest trust, and have received of

his Heavenly grace both sufficient power and right to oppose such violent innovation. O the good and deep providence of God! that hath given Your Majestie, above all the Princes of the Earth, such Titles and Royall Attributes, as necessarily doe infer and transfer a right of protection upon these his poor persecuted servants. For whatsoever Your Majesty thinks of it, I doe verily believe, as if there were a Text for it in the *Apocalips*, that the Great Governour of the World, in his Omnipotence and Omnipotent-Prescience, hath so disposed of States to the benefit of his Church, as to continue upon Your Majesty the Title of *France*, to the end that little flock which he hath thought good to plant amongst so many Wolves, might have by a just pretence the Defender of the Faith for theirs. If your Majesty, will not owne these people, neither as You are King of *France*, nor Defender of the Faith, yet ought You to preserve them for your own *Englands* sake, and do that for reason of State which Religion cannot obtaine. For should the Protestants of *France* be utterly extirpated, and that puissant Kingdome rendred as Catholike as *Spain*, I hope our Statesmen would not think *England* the same it was, nor Your Majesty behold the Monarchy without grieving at so terrible an alteration, for my part I should then begin to believe the time was come that *Comines* the *Frenchman* spake of, who being in discourse with an *Englishman* about the VVars our Nation had so often, and with so good successe made in *France*, discreetly said, That Almighty God had brought the *English* into *France* to punish them for their sinnes, and when the sins of *England* should be greater then theirs of *France*, hee would likewise send the *French* thither to scourge them, and how willingly that Nation would embrace such an employment may easily be judged, whether we consider the old or new Causes of their hatred. The vertue of our Ancestors sticks still in their stomacks, and the true profession of the Gospel enrages their Consciences. They who believe they doe God Good service in cutting their own Countreimens and the Kinsmens throats because they are not Papists, would doubtlesse think themselves damned, if they should not do much more to strangers and their Ancient Enemies upon the same occasion, nor shall they want powerfull incitements to so holy an enterprize, his Holinesse himself will be their Tempter, though (thanks be to God) he is nothing so cunning at it as the Devill, For I know not by what Pontificall fury he precipitated his insigations, and suffered his malice to overturne the season. But would any, but Antichrist out of his wits, have so abused his most Christian Child, as to put him upon the Conquest of *England*, before hee was Master of *Rockell*? I must confesse when I first saw his Apostolicall Letters, I had an opinion that some crafty *Hugonet* had devised them to give Your Majestie a more sensible interest in their cause, but having since been made certaine they came from *Rome*, and that I find them inserted in a *French* Catholike Writer. *Avec privilege du Roy*, I know not what to wonder at most, whether at them that say the Pope cannot erre at all, or at him that he should erre so much, I assure my selfe that famous Epistle hath long since been presented unto Your Majesty in it's owne Language, Nevertheless I will crave leave to make You see, how ugly it shews in *English*.

To our dearest Son in Christ Jesus, Lewis the most Christian King;
Pope Gregory the 15.

Most deare Sonne in Christ, health and our Apostolike Benediction. The high exploits of Your Royall valour have drawne upon them the eyes of all Christendome, being a great deal of comfort to our Fatherly care as well in regard of the glory of Your Army, as the hope of Your Triumph: For considering as we doe with much grief, the impiety of the Heretikes living in some places without feare or danger, and exercising on others the Laws of a Cruell Government, we now thanke the Lord of Hosts that hath in so fit an opportunity made Your Majestie take up Arms to mayntaine the Divinity of the Catholike Religion (a faire Apprentiship of a Royall Warfare) and worthy of a most Christian King. What an admirable thing it is, that the Age which others out of softnesse and idlenesse use to passe away in sports and delights, Your Majesty should employ so generously, so fortunately, in appealing differences, in conducting Armies, and besieging places of Hereticks, and all not without the speciall Councell of God by whom Kings Reign. It is almost incredible, that the very first steps of Your youth should carry You to so troublesome and high an Enterprize, and the dangers and difficulties which stop other in their course, should only serve as a spur to the greatness of your Courage. Deere Son keep the Renowne your name hath got, follow the God that fights for You to the end, As You are now held the Thunderbolt of War and Buckler of Peace, so You may hereafter be held the prayle of *Israel*, and the Glory of the World, from the Seat of our Apostolike Dignity whether it hath pleased God to raise us, unworthy of so great a Grace. We assist Your Armies with hearts and affections, and to our frequent Prayers prepare the Divine remedies and though we doubt not but Your owne vertue will make you constant in the worke You have begun.

Nevertheless we have thought good to adde our exhortations, that the world may see the care we have of the advancement of the true Religion. and how willing we are to give way to your glory, you being hitherto infinitely bound to God for his bounty towards you, having your mind indued with Celestiall Doctrine, and not with the bare Precepts of humane reason, doe well know, that kingdoms have their foundations upon the truth of Orthodox Faith, and indeed unless God keepe the City, what Principalitie can subsist with any Assurance? It may be easily judged with what fidelity they are likely to defend the Royall Throne that have cast the very Saints themselves out of the Temple, and done as much as in them lay to put them out of the number of the blessed, yea, out of *Paradise* it selfe, that with impious temerity condemne institutions of our forefathers, the Customs of Kings, the Decrees of Popes, and the Ceremonies of the Church. These are disturbers of our Church and Common-weale, and the reproches of *France*, whom the Great God hath determined to be exterminated in the first yeare of your Raigne. Know then that all *Europe* (which the event of your Arms hold now in suspense) hope shortly to hoyst saile upon the Ocean under your Conduct to the end that place which now serves for Sanctuary and protection to the Heretiques and Rebels, may one day serve for a marke of your victory.

We are confidently perswaded, that neither feare nor inconstancy shall ever be able to divert You from the pursuit of Your Enterprize, only wee would have You remember, that the Saints in Heaven assists that Prince that takes upon him the Defence of Religion, and fights on his side like fellow Souldiers. The same God that heretofore hardned the waters like dry Land, and turned the Waters of the Sea into a Wall to give safe passage to his Childrens Army, will certainly be as favourable to You, and then wee shall have good cause to hope, that after You have established Your own Kingdome, and crushed the impiety that is there, You may one day winne the Orient and the Occident, imitating the Glory of Your Ancestours, who have borne ever as much respect to the exhortation of Popes, as to the Commandements of Saint *Lewis*, whose name You beare, and whose steps You follow invites You to it, so did the first of Your Race, who in defending the Apostolike Authority, and propagating Christian Religion, laid the best and surest foundation of Your Royall House. Follow deere Sonne (which are the Ornaments of the VVorld) the Commandements of Heaven, poure forth Your wrath and indignation upon those people that have not known God, to the end the Divine Treasure of Heaven may belong to You by just acquisition; in the meane time VVe send You Our Apostolike Benediction.

*Given at ROME in great Saint Maries under the Seal of the Fisher,
September, the fourth, 1628, being the first Yeere of Our Pontificall.*

Behold the Nets wherewith Saint *Peters* Successour hopes to catch *England*, wherein Your Majestie hath more to lose then any man I know, be not therefore offended with Your loving Subjects if their hearts tremble though not for feare yet for griefe to see Your Majesty neglect both Your Selfe and Them in so considerable an occasion. The Pope needed not to have beene so foolish as to advertise us; wee should have beene so wise our selves as to understand how neerly the Protestants of *France* concernes *England*, they are indeed so many Hostages which God Almighty hath put into Your Majesties hands to secure You and Your Dominions from all danger of that Countrey, and to loose them were no other, in my opinion, wilfully to tempt God to deliver us into the hands of our Enemies. As God hath any Children in *France*, wee shall be sure to have Brethren here but they once gone, Your Brother of *France* will shew you whose Childe he is, and how incomparable the obedience hee owes him, is with any good will Hee can beare Your Majesty; since then the Tye You have upon that Princes friendship is of so loose a knot, what can Your Majestie doe better for Your Selfe, and Yours, then to keep Him clogged with His Enemies, by cherishing and mayntaining so good a partie in his own Countrey as those of the Protestant Religion, who You may be sure will be so farre at Your devotion, as to continue their publike Prayers for Your prosperity. Nor have the holy motions of Gods Spirit been altogether wanting in Your Majesties heart in this point (at least-wise if we may believe what is unlawfull to doubt) the Protestation of Your tongue. For it is true, the first time the Deputies of *Rockell* presented themselves before You, You received their

their *Remonstrances*, with all shewes of compassion, and sent them away, astonished at your good words; did not your Majesty then tell them, that though your Conscience would not suffer you to assist your own Children in the War of *Bohemia*, because you were not well satisfied of the Justice of their Quarrell, yet for them they might assure themselves you would employ the utmost of your Forces in their defence? That you had strictly examined all that had passed between their King and them, and could not finde any way wherein they had offended, and that you were more ingaged in their behalfe, then perhaps they knew of. For when you renewed your Alliance with this King, after the death of his Father, you caused an expresse Article to be inserted, that those of the reformed Religion (as long as they comported themselves as good Subjects) should bee peaceably maintained, and enjoy the benefit of the Edicts, in as ample manner as they had done in his Fathers life time, which being rashly and wilfully infringed, you held your selfe both in Conscience and Honour bound to take their cause in hand, and to see them righted, as you vowed to God you would, confirming his resolution with Imprecations of so high a nature (as though I doubt not but they proceeded out of zeale) yet dare I not, for the respect I owe your Majesty, remember them in this place; and that nothing may be wanting to make Innocencie incedilous, my Lord of *Buckingham* himselfe fell upon his knees, and besought your Majesty to take them into your Protection. Inasmuch as the poore men were almost ravished with joy of their good successe, and came away praising God for the favour they had found in your Majesties eyes, but by that time they returned into their Countrey (which was after some eight or nine months soliciting) they hung down their heads, and said, They would as long as they lived, call *England* the Land of Promise.

For notwithstanding the great promises your Majesty had made them, they met with no man but could tell them, they would be deceived in their expectations, which yet they would not beleve, till at last they saw nothing done, because your Majesty told them (as became a great Prince) that they were not a people you had any reason to flatter or dissemble with; for if you had not liked their cause, you would have told them so at first. But alas, what are they the better for your Majesties liking of their cause? That shewes onely the goodnesse of your Judgement, but doth, no way lessen the bitterness of their calamity.

Trugitis, such was their humility and discretion, as they desired your Majesty would first be pleased to try all peaceable meanes in their favour, before you had recourse to any other, not out of any hope they had, it would produce any good effect, but because they knew it was a course most sutable to your Majesties inclination.

Hereupon your Majesty thought good to send my Lord of *Doncaster* into *France*, to mediate their peace, In the choise of whose person, they thought themselves as much gratified, as in the Embassie it selfe. For though they were but Strangers and newly arrived in your Court, yet they learned (as indeed who could not tell them) what a spotlesse and open hearted affection that Lord

beares to the true service of God and his Master; But in this employment his well-wishes were his own, and his instructions your Majesties: And how farre soever the one went before, he was bound to follow the other. All that he could doe voluntary was, to use his best diligence in matter of time, as I assure my selfe he did, though it was his misfortune to meet with many heavy rubbes; For being arrived at the *French Kings Camp*, the Canons made such a noise before *St. Mountabon*, that he could not of a long time be heard, and when with much adoe, he had procured that favour, the Answer he received was so unfavourie, as both himselfe and his businesse fell sick upon it, by which occasion, more time was spent in this one Voyage, then our Ancestors were wont to spend in Conquering halfe *France*; and after all this, hee came home pittifully complaining of the ill satisfaction he had received. Neverthelesse, your Majesty would not take his faithfull accompt for finall payment, but thought it worthy your labour to send him againe furnished (as the world conceived) with stronger Charmes than before, but the effects shewed all was one, for he found the young King as obstinate as ever in the persuite of his Armes, and not to be perswaded to lay them down upon bare intreaties; and (to speak truth) it was not to bee expected at his hands: For he had no reason to encrease the obligation, his Protestant Subjects had to your Majesty, by shewing them any favour at your instance, since it is well known, a great part of the animosity he bears them, proceeds meerely out of Jealousie he hath, that they have too much dependencie already upon you. Had your Majesty used the same perswasion for them, as *Edward* the fourth did to *Lewis* the eleventh, to let him make the Duke of *Brittaine* alone, I doubt not but his Counsell (as fierce a Warriour as he is) would have advised him for the best. But this was a point of Rhetorick beyond this Lords Commission, and all that was lawfull for him to urge, was easily avoyded, either by flat refusall, or vaine excuse, so as he was forced the second time to return out of *France*, without leaving behind him any signe he had been there, but what appeared here at home by my Lord Treasurers Accompts, There having been issued out of the Exchequer for the defraying of this fruitlesse Embassie, as much money, as would have satisfied a great part of the poore Churches necessities, as your Majestie came afterwards to consider, though to late, when you told the Deputies you could have wished you had given them the moneys my Lord of *Doncaster* had, and would cost in this Treaty. And we doubt the one would have done them a great deale more good than the other. For, they were so farre from receiving any benefit by your Majesties intercession, as it did rather infinitely disadvantage them, than any wayes slacken or appease the fury of their Prince, who continued his Assaults upon them every day more cruell than other; And yet it was of such force with them, (as not to aggravate matters, and so render your Majesties pious endeavours more difficulty) they imposed measure and modesty upon their Armes, and upon divers occasions chose rather to suffer than to employ the extremities of warre in their defense: Besides many of their party seeing your Majesty so farre engaged in a Treaty of Peace, thought it no point of wisdom to declare themselves before they,

they saw the issue of it, which could not be but a great weakening to them, so as the very prejudice they have received at your Majesties occasion, doth sufficiently oblige you in point of Justice to doe something for them. And in the name of God what should hinder you after so many vowes and promises made, from performing so easie and meritorious a work.

Perhaps some false-hearted crafty *Achitophel* hath buzzed into your apprehension, that if you should relieve the Protestants in *France*, the French King might likewise bee drawne to assist the Papists of *England* against your Majesty. But (thanks be to God) we are not there yet, for though our Papists have had more scope given them of late than all that love their Countrey could have wished; yet they not grown to such a formidable heighth, as that illation should be thought of any consequence. The Protestants of *France* have Lawes made in their favour, and Townes given them for their defence and security, but the Papists of *England*, can expect nothing from the Lawes of their Countrey but penalty, nor challenge any other assurance than what proceeds from connivance. Besides, the Tenants of the one are known to be so conformable to Civill Government, as they are, and of right ought to be permitted to assemble themselves both in Provinciaall and Nationall Synods; whereas the other are justly denied this Liberty, because both their positions and dispositions are altogether repugnant to the peace and safety of the State. Well may they conspire by two and two. but to rebell openly, the Constable will not suffer them, if they were in case to shew themselves in their Colours, we should quickly have news of their friends beyond the Sea, there being a great Prince in this world that openly professeth the *English* Catholiques are as dear to him, as his owne proper *Castilians*. It is not your Majesties example but your wisdom that must caution you from this danger, to hinder them from having any forraine assistance. There is no way but one to keepe them in order that they may not bee capable of it. The Church of *Rome* as it is for the most part, grounded upon worldly policy, so doth it above all exceed in this, that it holds the parts lincked together, and possesses them (by I know not what fascination) with such a linck of confederacy, as they partake alike in both fortunes, and passively espouse one anothers Interests; whereas we (if we pray once a week) more out of custome than any devotion, for the good estate of Christs Church, thinke wee have performed the utmost of Christianity.

Hence it is, that the Catholique Cause makes such a noyse in the world, and carries all before it in these troublesome times. For amongst them it is not enough to professe Religion without contributing to it, whereas wee thinke God sufficiently honoured if we beleave his truth, let him defend it that will; but at any time we be urged to fight for our Religion, we use only the spirituall sword, while our Adversaries are victorious with the materiall, and confound more in a day with the one, than Saint *Peter* or Saint *Paul* could ever convert with the other. The Princes that have given their power to the Beast, and Armies, but your Majesty that should fight the battels of the Lord: Embassadors; whilst your Majesty amazes your selfe to convince an odde er-

four or two of theirs, they finde meanes to conquer a whole Province of ours. Certainly, these Children of darknesse, are wiser in their generation, than the Children of light, and shall rise up in judgement against us, at the last day, for bearing more fervent affection to the *Alcoran* of Rome, than wee doe to the Gospel of Christ.

That I may yet give your Majesty a more lively touch of these things, let it be lawfull for me to change the present face of Religion throughout Christendome, and see what will necessarily result. Suppose your Majesty and the body of your State were Papists, and the Recusants Protestants, the *French* King and the major part of that Kingdom Protestants, and the *Hugonets* Papists; the King of *Spaine*, the Emperour, and all the Tribe of *Austria* of the confession of *Ausburgh*, your Children and other Princes of *Germany* their Confederates *Roman* Catholikes, suppose (I say) the difference were on all parts the same (the sides only turned,) doth your Majesty think, you could have shewed your selfe deafe at such crying occasions, without seeing your whole Kingdome in commotion, or that they would have suffered you to have taken your pleasure in hunting, whilst your Children and Brethren were made a prey to the common enemy? No assuredly, you would have found another manner of businesse of it, and seene you selfe forced to preferre your safety before your ease, *Dieu & Mondroit*, before *Beati Pacifici*, you should then have seene the difference between a Puritan Parliament and a Popish, and wonder at your selfe for being so unequall as to feare the one, and despise the other. The Popes Bulls and his fiercer Beasts, would have beene continually on your back, and never left you safe nor quiet, till they had thrust you into action, and for one Preacher of ours that chanced to let a word fall from him to that purpose, you should have had all theirs treating of nothing else, no prevention could have prevailed to make them either silent or sparing, in a cause that so highly concerns their holy Mother the Church. What then, shall the true Religion because it teache no other Doctrine, but what agrees with the simplicity and purenesse of the Gospel, be therefore neglected? God forbid.

They that maintaine the excommunication, deposition, and assassination of Princes, would desire no better a ground for their opinion than such an advantage; and it could not but anger the very Saints themselves, to see the enemies triumph over them with such unlawfull weapons. Your Majesty may say what you will of Puritans, and by the authority of your knowne disfavour, make that good word be taken in an ill sense; but if my observations have not erred, in some part of Christendome where I have lived, there is no Religion like theirs for a Sovereigne, that desires to make himselfe absolute; insomuch, as I wonder, that such Princes that professe Religion only for policy sake, will suffer any other in their Dominions. For let a Protestant King, one I meane that rules over a people of that Profession, be never so notoriously wicked in his person, nor so enormous in his government, let him stamp vice with his example, and make it currant by being his, let him remove the ancient bound-marks of lawfull Sovereignty, and make every day

more yokes and new scourges for his poore people, let him take retyard and punishment out of the hands of Justice, and distribute them without right or wrong, as may make his followers doubt whether there be a Heaven, or Hell, (which desperate point of beliefe is, a great help and preparative to Court-preferment.) In short, let him so exceed in mischief, ruine, and oppression, as *Nero* (compared with him) may be held to be a very Father of the people, when he hath done all that can be imagined to procure hate, and contempt, he shall not for all that have occasion to feare, but may boldly goe in and out to his sports without a publick Guard, or a private Coat; and though every day of his Reigne bring forth a new prodigy to grieve all that are honest, and astonish all that are wise; yet shall he not need to take the lesse drinke when he goes to bed, or the more thought when he rises, but may solace himselfe as securely in his Bed-chamber, as the grand Signiour in his *Seraglio*, have Lords Spirituall for his Mutes, and Lords Temporall for his Eunuches, and whom he will for his Incubus: There may he kisse his Minions without shame, and make his Groomes his Companions without danger, who because they are not acquainted with his secret finnes, assumes to themselves as much power and respect, as Catholique Princes use to give their Confessours (a pack of ravenous Curres) that know no difference betwixt the Common-weale, and one of their Masters forrests; but think all other Subjects beasts are only made for them to prey upon, that lick their Masters sores not whole, but snatch and bark at every man that dares be found circled with these sweet Beagles; he may revell and laugh when all the Land mourns, and upon every foot of ground his Preogative gets, hugge his Engineers, and cry with *Tiberius*, O people prepared for servitude. His poore protestant Subjects will only think, he is given them of God for the punishment of their finnes; and that he ought to be obeyed, not because he is good, but because he is their King; not because he rules according to justice and equity, but because his power is the Ordinance of God; yea the Preachers of greatest note and credit, will hold themselves bound in duty to praise him against their conscience, and laying aside Divinity, make the Pulpit a stage of flattery, where you shall have him endue him after a most Posticall manner with more than all his virtues, and point him so excellent good, as would make all that heare them happy, if they could beleeve the things of Princes, as well as those of God, in spite of their senses. Neither doe their Fatherhood, his out-
simplicity or ignorance, (for they are well read in the black booke of the Court) but out of a politick and ambitious purpose, to sweeten the peoples minds, and keep them from rebelling.

These are the fruits and properties of the reformed Religion, which teacheth divine providence according to divine truth, and ties the Subjects to both wonderfull patience and obedience, as doth almost verifie that bold speech of *Machiavill*, when he said, Christianity made men cowards. And if it be so advantageous to a bad Prince, how much more to a good; for though duties are and must be paid to both, yet is there a great deale of difference in the manner and proportion, no lesse than uses to be between the bare works of

charity and mutuall friendship, the one receives the Subjects service and obedience as a meere almes given for Gods sake, the other as a free benevolence, wherein men extend themselves with the more alacrity, because they rather beleeve it is due to his merit, then to his power.

The experience your Majesty hath had in your long and prosperous raigne, will better declare this truth than any discourse of mine; I will therefore digresse no further in this point, but by way of inference returne to the mark I do aime at, which I doubt not but your Majesties quick apprehension will sooner hit, than I can shew: for how can your Majesty but finde it more than reasonable to favour and assist a Religion that you see deserves so well of Princes, and all humane society, that teacheth the tumultuous Earth the Harmony of Heaven, and makes men obey Kings, as the Angels do God, that charitably beares with the bad, and abundantly requites the good: In short, a Religion that hates the Jesuite with a perfect hatred, because they are the Kings enemies.

How ill advised then is that yong Prince, that seeks with fire and sword to drive this holy and true opinion out of his Kingdome? what can he pretend by this his cruelty, besides the pleasure of making Martyrs? would he have all his Subjects agree, that it is lawfull to kill Kings, and none left to write against consecrated Knives? would he have all his great ones take pensions of his ambitious Neighbours, to wink at every publique prejudice that may serve to augment their estates and lessen his, and none left to oppose the designses of his envious Superiours in the Roman Hierarchy, who have a long time thought the Crown of *France* too goodly a thing for him or any Frenchman to possesse? Conformable to which there is a famous work composed by a Spanish Authour, who for the better managing of Christendome, his wisdomethinks there should be but two Monarchies, a Spirituall, and a Temporall, the Pope to have the one, and his Majesty the other: But suppose little *Lewis* the just and his straight Alliance with *Spainne*, and his devote observance to *Rome*, may promise himselfe more assurance of his life and Empire, than *Henry* the Great his more worthy Father: Neverthelesse if he were old enough to be wise, he would never teach his people so dangerous a lesson, as to know their owne strength, nor move them to take up Arms upon any occasion, by compelling them to defend themselves in a just cause. How fatal it hath proved to as great Princes as himselfe, both ancient and moderne examples doe sufficiently instruct: But I cease to wonder at him that hearkeneth to lying Prophets, and suffers himselfe to be led away with the Spirit of illusion. That which most disquiets my understanding is, that your Majesty should so much forget the part you have in those good people, as to stand neuter betweene his madnesse and their innocency.

He is blinde that knowes not what he doth, but God hath opened your Majesties eyes, and by his powerfull illumination, barred your conscience from all plea of ignorance: It is nothing so greivous in him to murder and scatter Christs flock, as it is in your Majesty to look on, who are as well his Deputy Shepherd as his Viceroys; indeed you are nothing, nor can be considered

considered in any capacity, function, or dignity, which doth not highly oblige you to take the cause of these poore men to heart, and employ your potent meanes for their preservation. Hitherto you have put God Almighty to doe miracles for them, who will not suffer them to perish for his own names sake.

But it is now expected both of God and man, that you should put to your helping hand, and command that reason with your sword, which you have often in vaine desired with your penne. Your Majesty shall no sooner exceed words, and shew your selfe reall in this worthy resolution, but the foot-ball will presently be on your side, and then it will be your turne to receive Embassadors as fast as you have sent them for the mediation of peace. That which is now held too much to grant, your Majesty may then think too little, and have the more; for the profit cannot but answer your honour, when you shall see it in your power to sell the Warre to your Subjects, and the peace to your Enemies, at what rate you please.

A traffique farre better becomming a great Prince, than that of Titles and Offices, and such like petty commodities of Court.

I would here willingly make an end, but there is one motive more offers it selfe to my conceipt, which I think fit to preferre to your Majesties consideration, and that is, that your Majesty hath ever expressed a desire worthy of your selfe, to unite the people as well as the Countreys of *England* and *Scotland*, and whosoever doth not contribute his endeavour to so good a work, is unworthy to be of either. Onely it is to be wished that your Majesty would think upon some better meanes then hath been hitherto used; such as may give universall satisfaction, the true and most naturall Mother of union. It is not to be done by chusing your minions alternatively out of each Nation, or by making Scotch-men Lords of *England*; and English-men Lords of *Scotland*, nor yet by mixture of marriage, which though it make two persons one, cannot make two People so, nor by the more subtil way that is now practised, of making *England* as poore as *Scotland*. These are too weak and counterfeit ingrediances to compound a love potion for them that were wont to thirst after one anothers bloud. It must be something of more vertue that must chaine the dissonant humors of these two Nations, and make them forget whose fortune it was to be envied, and whose to be contemned in times past. And if any thing on earth can doe it, it will be their Fellowship at Armes in some fortunate Warre, whose honour and danger may be equally divided, and no lease of enmity or Contention arise but of well-doing. One Victory obtained by the joyned valour of the English and Scots, will more indelibly christen your Majesties Empire of Great Britaine, than any Act of Parliament, or Artifice of State.

If then your Majesty will proceed in good earnest to the accomplishment of that your Fatherly desire, and relinquish the unwholsome and unnecessary policie of keeping the two Nations in continuall faction and counterpoize for the strengthening of your Authority; what remains then, but to bring up your Royall Standard, and make the Conjunction of your Armes the happy Instrument of your peoples Union. They shall no sooner behold that common Ensigne of Honour, wherein they have both equall Interest, but all the Notes of diversity will be thought unworthy of their Remembrances;

and there the Enemy shall quickly finde to his cost; that the two mighty Kingdomes of England and Scotland have but one Head and one Heart.

Now albeit your Majesty hath at this time as good cause of occasions as the world can afford, yet that of France seemes most proper for this purpose: For as that Countrey was the ancient cause of our Enmity, so should it be made to feele the effects of our first reconcilment, were it for nothing else but to cancell the strict alliance that had wont to be suspected and prejudiciall to England; had not the Scots of old been our back friends, and shewed themselves upon all occasions more affectionate to the French than to us, Your Majesty might happily to this day have seene your self King of France; and yet had not we preferred Scotland before France, Your Majesty had not come to have been King of England. This is no riddle to them that are never so little acquainted with the Histories of these times; And if England was able to make her party good both against Scotland and France when their league Defensive and Offensive was at the strongest, what might not England and Scotland doe in France? where there is another manner of party then that of Burgundy to receive us. Surely wee might drive all the Royallists into the sheepfold of Berry, and make another King of Burges. But I will not labour in vaine to make Your Majesties Courage exceed your Conscience; God Almighty, I know, hath filled your heart with Dominion, and so sealed it up from ambitious thoughts; as that you can esteeme Conquests no better then splended Robberies (as you are pleased to expresse your self in one of Your late workes of Divinity) nor doe I pretend to incite your Majestie to any thing, but what may stand as well with your goodnesse as your greatnesse, Cursed be they that tell the King hee may doe all hee can; For my part, I shall think my selfe blest of Heaven if I may but obtaine my humble desire, which goes no further than to what you ought. It is not spoyle nor glory (the common Bellowes of Warre) that I think worthy to move your Majesty to forgoe the long contentment of your peace; nothing shall make me so hardy as to wish it, nor there any other hope but in your mines to right the wronged, and acquit your selfe of your duty to God and Nature.

Behold Sir) as much as I am able to present, and perhaps more than I shall have thanks for, but that is the least part of my preterse; the love to truth, and your Majesties service, deserves this, and a great deale more, of an honest man; and he that seeks reward for welldoing, knowes not the true value of a good Conscience. I shall be content to remaine unknowne so be it I may make your Majesty know what false and wicked men keep from you, the misfortune of your Government and the just complaint of your Subjects.

If I have offended your patience, your Majesty may be pleased to consider how long it hath offended all the world, and forgive me, let it not seeme strange, or in your Majesties eyes, that I have used a few hearty words in a Cause my soul loves above all that is mortall; And for the advancement whereof, I dare say as much as they deserve that disswade you from it.

